scrupplonsly ambitious hesitated at no crime to gam a fortune when they had that as their idea of angplaess and often sacrified bedy and sout in some nurighteous way to obtain what they sought for with an unquencable ardor. Yet the man wan cored over all sigures in his counting room, elies many years of ton had found that the muca-loveted sum had faulty been obtained, did not find had planess in it that fully saturated his desires or came on so his idea of how he thought he would feel when do realization had become an accomplished act. The more the miser got noid of, the greater his riches grew, the more ushappy he became, until he died the death of a deer dumourned for and unwang;" and the unscruptioners ambitious;" when they did succeed in their desires, found that their happiness was a mylicant hear conscience an undying worm that graved her died out to say degrees. Where, then, was happiness to be found? How restrict if was certain not here below, where all things, no matter how birective in appearance are but transsent, evaponent and of the surface of the experience and of the south was not of the surface of our with a him a sought for in so many ways here on which as hime sought for in so many ways here on which as hime sought for in so many ways here on the before the himsen of must have a proven y thing, which could only be obtained or an acting in this infe that we could enjoy it so he inhese extent in the next. The chairms of must have a proven y thing which could only be obtained to an acting in this infe that we could enjoy it so he inhese extent in the next. The chairms of must have a proven y thing in the tother it was not only sweet sounding to the ear, but it entered the soul has it in carried with it a lesson of Divine love and adoration while alls the ineart with hoy and press consistion beyond all human valuation. It was with everything in this work as it has principled in the proven and the refer count in the proven in the proven and the refer count in the proven in the proven in the proven

## MIRIVERS' CHIRCH.

Sermon by the Rev. Benjamin F. Millard. The Marmers' church, corner of Catharine and Madison streets, was yesterday well filled by an audience composed for the most part of laboring men and seamen, who, judging from the devout manner in which they worshipped, seemed to feel a far deeper interest in the salvation of their souls than do many of those who attend our apper-tendem churches. There are to be found at tals sanctuary none of those

PLORA M'PLIMSBY SORT OF CHRISTIANS who attend church for the purpose of exhibiting their finery, and worship God through the medium

who attend charen for the purpose of exhibiting their finery, and worship God through the medium of gorgeous bonness and magnificent dresses, but tree, Christianis, God-fearing people, who care far more for the salvation of their some than for any outwert show of hashion or magnificence.

Mr. Millard the pastor of the church, took his text from Mutthow It., 2—"Where is He that is born King of the Jowes' for we have seen his star in the east, and are come to worship Him." This inquiry, said the speaker, was made by the wise men from the East upon entering Jerusalem. They had seen the star and undoubtedly believed that s. me great deliverer was to come from the East. It was believed by many in those days that a deliverer was to come some or later, for they had been told so repeatedly by the prophets; but when he was to come or how are was to come they had been told so repeatedly by the prophets; but when he was to come or how are was to come they had been told so repeatedly by the prophets; but when he was to come or how are was to come they had been told so repeatedly by the prophets; but when he was to come or how are was to come they had been told for the surface one. Some then differ as to whether it was really a star that was seen in the east. It may have been a meteor, although this is hardly probable, for the ancience were wont to consider a meteor.

An Ell. OMEN;
but it marters little what it was, since we know that it was a bigar of some kind and that it guided the wise men to the infant Jesus. The wise men very instrually thought that they should find Jesus in a serosalem, as it was the largest and most magnificent city in that country; but imagine their surpose when they found him in a hovel in that little out-of-the-way place bethiehem. How different was his burte, his parterns and his surroundings from those of the wicked Herod who then ruled the country! It is in just this way that God offer takes weak and seegingly small talegs of this world to conford the wicked.

# BROOKLYN CHURCHES.

## PLYMOUTH CHURCH.

A Spring Morning and Spring Flowers-A Gay Floral Sunday in Prospect-Strangers in a Strange Land at Plymouth Church-Sermon on the Development of Lite in Town, The vernal spring morning brought the multitude

to church with gleesome countenances, consequent on the influences of the warm breath that steals over our senses when spring bursts into green and awakes us from sleep-a twittering and a warbling that make the pulses leap. Inside the church the emplems of spring were in consideraand foral stands were radiant with nature's brightest and most graceful floral offerings. Next Sunday ts, however, the FLORAL SUNDAY OF THE CHURCH.

The first Sunday in May is a day of great reunion and pleasant memory to all the members of the church. It is not only the Sunday when members are admitted to the church, but around that admis sion on this particular day the beauties of nature and of grace are significantly united in memory by those who attach themselves as members for the fire time to Plymouth church on this May Sunday, by the presentation of a floral bouquet to all the ne mempers. The preliminary intimation of this inte resting service was given yesterday, when the names of ninety-six persons, who, on a profession of their faith, have desired to be admitted next Sanday as members of the cauren, were read.

Among the great crowd present yesterday morning were a number of those who have landed in such large numbers at the port during the last week. Their appearance must be distinctive enough for air. Becomer to pick them out of the numerous audience, for in the player before the sermon he very touch mily prayed for the "stranger in the example land," and commended their future to the "all sustaining grace of Him who cares for all manking."

very touchingly prayed for the "stranger in the strange lant." and commended their fature to the "all sustaining grace of him who cares for all mankind."

The sermon was on the development of spiritual life in man, and was founded on the 38th verse of the 16th chapter of the 60spc; of St. Matthew:—' he that finders his life is shall lose it; and no that loseth his life for his sake shall flost."

The apparant paradoxical character of Christ's life and teaching furnished an opportunity for a masterly sketch of one of the many phases of the life of Christ. Mr. Beecher elucidated the thought, and continued the cluedation right through the sermon, that the order of development of man was not in the order of value. The order of value in the nature of man was an inverse order to the development of his powers. There was no animal born so low, so long before it finus itself and its powers as man. If it were not for the prophecy of love, there could scarcely be anything conceived of.

SO LITLE ATTRACTIVE AS A BABY

There was nothing on the earth so preclosa, not in what it is but in what it will be; but for days, for weeks, for montas this little mass of nothing lies in lis mother's arms waiting for liverty. Then followed the engineering institucts that men called passions, that give force to the life; the line inger social relation; and last of all, and latest, the moral and spiritual. Men lived as if this lower life was the life that they were created to enjoy. They don't quite admit that, though they do to a great extent and with a very slight protest against what they deem impertment questionings of these ideal influences and sentiments. Yet he (Mr. Beecher) firmly believed that it was wiser and more profitable for this world for a man to live in harmony with these higher life, and that it he does so he will be a better man, about or in the store. In the cancus, in the legislature, and the induspace and development of this lower life is believed to be lawful everywhere; and to do that which is called "succeed" men m

Men who did this must throw themselves into a religious life with enthusiasm. For enthusiasa is necessary. Men delayed, reasoned, excused, palitical, resistence about the right and the wrong and how rear they could go to wrong and do right. In reference to this Mr. Breoner asked, OAN THE SA-CHIT OF CHARTY AFFORD CASUISTEY? A MEN SA-CHIT OF CHARTY AFFORD CASUISTEY?

a battle, and then a retisious life occomes very casy. Anolise of Mr. Beecher's filustrations in this connection was the companion pictures of The Millionnathe And The Old MAID.

He described the ultimate end and his of the millionnaire, who have deep down in the basement of the mansions of a vulgar animal life and the sunlike the of Jeanette, the old maid, who had given her life to the bringing up and the care of her sister's children. Walk terough the beautiful mansion of her life. Look how enchanting that room was which was crowned, decorated and adorned with love and had opening to it, with the goors always open, a room that was dedicated to all the virtues of lath. Her life was a series, loyous, happy life. Which would you rainer be, the interable, unbappy, discontented millionnaire or Jeannette, with all her virtues? Why, Jeannette of coarse. Yes, as long as you are in this church, but get Guisde and you would rather be the other thing. (Laughter.)

The EPPECTS OF THE WAR.

One of the very ball effects, and one which, in defence of God, must be trainpled out, is the universal spread among men in this country of an almost unbounded amolison and a love for money that breaks out on every side, and which seems to break down every restraint of virtue. Laws are made by men and administered by thom in such a way as to put virtue to shaine and to make vice triumhant. There is a completion in legislation that is so rotten that the moral sease is completely outraged, but is not sufficiently sheeked to arouse the community to a souse of their danger. This moral sease is no power to rebound, and the same men who do this evil are sent back again to repeat their dirty work. All this has been indiced very largely by this growing love of money that has come upon the people of the side of the money that has come upon the people of the side of the danger. This moral sense is no power to rebound, and the same men who do this evil are sent back again to repeat their dirty work. All this has been indiced very largely by this

Further practical admonitions closed a discourage which was beyond the average of the Plymouth

## CHURCH OF OUR SAVIOUR.

Sentiments of a Mexican Missionary Touch ing the Evangelization Question-Cutting

the Episcopal Service Short. There was a large congregation assembled at the modest and unpretending brick edides of the Church of Our Saviour, corner of Cunton and Luqueer streets, Brooklyn, yesterday morning. This church, which is of the Protestant Episcopal persua-sion, is presided over by the Roy. W. M. Postlethwaite, rector, and was established in 1887. Though not strictly fashlonable the members are most respectable people as a body, and many of them move in the higher circles of social life, while, as a congregation, they are remarkable for their close attention to the requirements of their creed, and are ever prompt in their attendance at the various services. They number between 600 and 700 adults and boast a Sunday school of 400 children.

They number between 600 and 700 adults and boast a Sunday school of 400 children.

The RECTOR,

who has presided over this parish for the past three years, is a very earcest and agreeable speaker, though by no means thowery in his rhetoric. He is a young man of fine personal appearance and evident culture, and through his inberal expression of sentiment on retigious questions assword for himself the warmest scutiments of regard among his parishoners. He is decidedly of Low Church proclivities, however, and this fact has caused some title discussion among a few of the worshippers, who lean toward the flight Church formula of the Lorscopalian ritual. One httle circumstance observable as An Omission

at the services yesterday morning was the failure of Mr. Postlethwaite to recite the flamy which, according to the Book of Common Frayer, should be said after reading the morning services on every Sanday. The reverend gentleman in question has excited some comment among those who are in favor of going through all the forms upon all occasions prescribed in close accordance with the Prayer Book. Ent those latter people are in the minority, the rest of the flock feeling well satisfied that the rector, in shortening the service by this omission if the latter term be admissible under the circumstancess, is actuated by the best possible motives for their convenience, as the littany occupies nearly lifteen minutes in its recttal. Nevertheess, it is argued, on the other hand, that the litany is one of the most beautitu of the church services, masmuch as it appears so closely to every sentiment actuating the appears so closely to every sentiment actuating the appears so closely to every sentiment actuating the appears of the supplicant cofore the thone of Divino mercy, as it recounts the many necessities of man for the clemency of the Creator.

After the various lessons for the day has been read and some fine congregational singing nad been gone through with the rector is an advocate of congregational singing nad been gone thr

chord only as a leader of the people in the body of the church, the Rev. Mr. Reilly was introduced by the pastor as a Mexican Missionary.

The latter gentleman bore strong evidence of recent travel in his tained complexion, and rejoiced in a decidedly Spanish account despite his Cettle patronymic. On taking his position in the pulpit he read for his text the words contained in the Cospel of St. Mattew, sixteenth chapter, eighteenth verse; "Upon this rock I will build my church." Having selected his text, he dwelt no further upon it, but entered on an abusive "Thank Adainst Carrolloffer" as he professed to have found it to exist in Mexico. He gave a brief sketch of the incidents connected with his voyago from New York via Havana, Cuba, for siexico, taking particular pans to impress upon the minds of his audience the benighted condition of the people of that Romish country. Even while a passenger on board the vessel which brought him as the bearer of the giad fidings of Scriptural light from Havana to Mexicons, a Spanist-American and, an Irashnam on board, all of whom were knownanists. When he addressed himself to the Irishman the latter refused to hear bith and turned his back to him. But the others listened, and with the aid of the Bible and traces he found ready and teafful insteners in them. So it was with Spain and Mexico. of the Bible and traces he found rendy and tearful hateners in them. So it was with Spain and Mexico. Those countries were susceptible to evang-fization, thence the necessity for aid for the missionaries in these Catholic countries. In the city of Mexico there were now, he said, twenty-two Protestant congregations, and still the work went bravely on, life the speaker; had been received by these poor people with sobs and tears of joy as the exponent of the Bible truths in many parts of that unfortunate country. Those who had the courage to throw off their allegiance to the Mother Church were persecuted and

They had been threatened in several instances with being stoned to ceath by their persecutors. But they were all brave Christians and could not be turned aside from the path which they had selected. In concluding his remarks, which were most inconsistent so far as pertained to that which the Catuolic church teaches and professes, be thanked the congregation for its past support of his missionary work.

Work.

Frominent among the worshippers present with their familes were:—Messrs. Webster, Cumningham, Marvin, Bailey, Thompson, Draper, Dunne, Stafford, Clarke and Dart, of the vestry; Mr. Robert Blign, Rr. Wakefleid, Mrs. Nicholas Luqueer and daughters, Mr. Pell and lamily, and Mr. Dallies.

# PILORIUS OF THE BROOKLYN ACADEMY.

Collection for Three Young Men-Sermon on the Resurrection by Rev. R. S. Storre, Jr. The congregation of the Church of the Pilgrims Rev. R. S. Storrs, Jr., paster, are still worshipping at the Brooklyn Academy of Music, as their edific is not yet completed. There was a large congregasion present at the services yesterday morning.

AID. Previous to commencing his discourse, the Rev. Mr. Storr called the attention of the congregation to a collection for the three young men whom the church was educating. It was necessary to carry these young men forward in their studies, as they promised to be useful to the Church. He also soilcited their aid for the missionary cause, saying that

promised to be useful to the Church. He also solicited their aid for the missionary cause, saying that books, clothing, toys or money would be acceptable. The toys, he thought, would gladden the hearts of the little ches in Western homes.

The reverend gentleman thea took for his text the following:—'And with great power gave the apostles witness of the resurrection of the Lord Jesus, and grace was upon them all?'—Acts IV., 83. On the last Lord's day, he said, they considered the facts and proof of the facts of the resurrection of the Lord Jesus from the dead. The proof of the fact was overwheiming and so conclusive that no one accepting the Gospel of the New Testament could doubt its truth. Christ did not die of disease, but was put to death by those who had the power and the will to do it. He was not delared to be dead except by those who put Him to death—by the soldiers who made the examination. They pronounced Him to be dead, and that was accepted by the Jows. We knew the very day and hour in which He died and was ouried in the sepulchre, where He was left. He arose from the dead and

APPBARED FIVE TIMES

on the day of the ressurrection—to the women, to Peter, to the Apostles in the upper chamber, and to James. He also appeared to the Apostles in Gallee, when there were about 500 of His friends present, and finally, again when He was about entering the kingdom of heaven. This fact being accepted, they must accept His miracles performed by Him. He came as a teacher among us, and ascended from the grave to heaven, and such a religion and atorement from sin is the resurrection from the dead. Such is the proof of the resurrection from the dead. Such is the proof of the resurrection from the dead. Such is the proof of the resurrection from the dead. Such is the proof of the resurrection from the grave to the Jews & large. So careful was He that He appeared only to His disciples and friends, and never to the Jews & large. So careful was He that He appeared only to His firends.

never in the public streets and never where the peonever in the public streets and never where the people were gathered. His apostics, therefore, were to
be the witnesses to the fact that He had rison from
the dead—witnesses to the resurrection. Others
had laid charm to have been witnesses, but they
might as well have claimed to be witnesses to the
assassination of Cesar or the death of Socrates.
No man could claim to be a successor
to him who did not witness it. It
might strike them as strange that Jesus should only
appear to his disciples and friends, for had He appeared in public the people would have railed
ground Him. It was because that with the resurrection of Carlst the dispensation of faith com-

present in the sorte. The dispensation was the interest of the part of the par

ment, and give it to her hand and send her out of his house." According to that law Moses demanded of a man who should put away his wife a "bill of divorcement," which should be for her protection. The justification of the separation, as stated in the law, is "some uncleanness in her." Upon the mean-

THE JEWS HELD DIFFERENT OPINIONS. The school of Rabbi Hillel held the opinion that a man might dismiss his wife for the slightest offence-for no offence at all if he found another woman that pleased him more. But the school of Rabbi Shammai hold that the term "uncleanness" means moral delinquency, and assumed this to be he only lawful cause for separation. As partisans the Pharisees came to Christ and hoped to involve Him in the pending controversy. For wise reasons the declined to accede to their wisnes. But taking advantage of the occasion He delivered a discourse on marriage, in which He affirmed three proposi-

ons:--First-That marriage is a divine institution. Second—That marriage is monoganous, as indi-cated by the facts that in the beginning God created but one man and one woman; that in the marriage union the man and the woman became one person; that the man is to leave his father and his mother and cleave to his wife.

Third—That marriage is indissoluble except for one cause.

in this reply Christ coincided with neither party

Three—That marriage is indissoluble except for one cause.

In this reply Christ coincided with neither party on

THE QUESTION OF INTERPRETATION,
but did coincide with the school of Shammal, so far as their interpretation was founded in absolute right in maintaining the stricter view of the marriage obligation. Shammal may or may not be correct in his exposition of this particular law, but the general principle that there is but one justifiable cause for conjuncial separation and second marriage is precimently correct. But the Phariasees were not satisfied with this answer and attempted to bring Carist and Moses into collision. They said unto Him, "Why did Moses, then, command to give a writing of divorcement and to put her away?" To this the Master made a reply, consisting of three parts:—

First—Moses did not command, but "suffered you to put away your wives,"

Second—This he did because of the "hardness (wickedness) of your bearts?" that is, without which you would nave disragarded all the rights of woman.

Third—"But from the beginning it was not so," and I do here and now revoke even that indulgence and say unto you, "Winosover shall put away his wife, except to be for fornication, and shall marry another, committed haultery, and whoso marrieth her which is put away doth commit adultery." In considering the biblical side of the question of polygamy I shall consider two points.

Under the head of law I shall examine those Scripture passages which are adduced to sanction polygamy. I shall then adduce those which condemns it. Under the head of practice i shall comment upon the lives and character of those patriarchs and kings who are charged with the practice of polygamous marriage. And in this division of the subject I assume that there is a difference between the law and the practice. The laws one ting and the practice is another. The practice may and of popez—have been scandalous. In the personal character, in the law condemns it. The difference between Christianity and the Church is quite similar to this.

shail not go out as the men servants do. If she please not her master who hath betrothed her to immself, then shall be let her be redeemed; to sell her unto a strange nation he shall have no power, seeing he hats deast decettuily with her. And if he hats betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him unother with, her food, her ratgient, and her

proves nothing for polygamy, but like those previously exactined, when correctly interpreted, concerns the stuperidous evil, which is a sin against dod and a crime against humanity.

Next to this passage, Deuteronously xxv., 5-10, is adduced as a proof text:—"If orethren dwell together, and one of them die and have no child, the wite of the dead shall not marry without unto a stranger; her husband's brother snail go in unto ner and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the first born which she ceared shall succeed in the name of his brother which is dead, that his name on not put out in Israel. And it the man like not take his brother's wife, then let his brother's wife go up to the gate, unto the elders, and say, My husband's brother refuset to raise up unto his brother a name in Israel, he will not perform the duty of my

hame of his brother's which he dead, that his hame be not put out his hrane. And if the man like not to take his brother's which, then let his brother's wife go up to the gate, nnot the elders, and say, Aly husband's brother refuseta to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the claers of his out whall call him and speak unto him, and if he stand to it and say, I like not to take her, then shall his brother's wife come unto him, in the presence of the claffer, and follose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not said up his brother's house, and his name shall be called in Israel. The house of him that hath his shoe loosed." The object of this law was the preservation of families and family inheritance. But him law notes not sanction, one eyes consistent of families. The focus of this law was the preservation of families and family inheritance. But him law not yet married, and become heads of families. This face excludes all married men from the obligations of the law, and all the facts in the libbet couching this point justify this interpretation. Take the case of famar, recorded in Genesis xxxviii. The sons of Judai were not married, which is clear from their respective ages. Take the case of fluth and her near Kinsman. He at first consents to redeem the inheritance of Mahlon; but when Boaz said to him, "Thou must also buy it of fluth, the Moabutess, the wife of the dead, to raise up the bank of the dead upon als inheritance," He deelined, "Lest I mariny own inheritance," he had been with the him of the him

proval of polygamy, what shall we say of God giving David's wives to Absalom? Can we say that God thereby approved of the rebellion and incest com mitted by David's most unnatural son? These are specimens of the Scripture passages adduced in sup-port of polygany, and those not yet considered are all as susceptible of as eary and rogical explanation as those aready examined, and we therefore con-

conse that there is not one text in the while which even remotely supports polygamous marriages. And if this oe troe, which are the Serialare passages which condemn pargamy? Upon no subject are the inspired writers more explicit than on this. And it is to be regreted that some commenta ors who hape not given appoint attention to tail subject have not only condeded too much, which on more theretize hreestigation would have been denied, but have treated the subject with a subject marriage and the soleran interests unvoived in the opision. For many years many able in misters concelled that the Buile sanctioned and antiorized slavery; but there were a few to whom God and given a better understanding, and on whose mode purer limit had shown, who bravely defended the Serialares. And it is not too minst to say that, in view of the great revolution of political and moral ideas through which we have just passed, that within the next ten years men with wonder at the altempt of any man to interpret the Bisic.

In the inventors of shavery.

This is analogous to the case before us. The

passed, that within the next ten years men will wonder at the at sumpt of any man to interpret the Bible.

In the interprets of slavery.

This is analogous to the case before us. The events of the hour will force sublicat solutars to make the study of the Scribbers touchary polygany a secondary and that which has been concoded will hereafter be denied. Cookson, and releviand histories, and by what and case eminent scholars, who have consistently exponented the Scriptures as contemants polygany, will be subject the projection of the Canech in all lands. Biblickal interpretation is progressive. It is a remarkable fact that the monogramous character of the first marriage on record is assembly subject to the founder of a new dispensation of reignous truth worship, and by S. Paul, the great aposite to the Gounes. That marriage is recorded in Genes at A. 2:—"Therefore shall eleave unto his wile; and taey shall be one date." That is, in entering the marrial connections, even parents lenderments which are first of the conditions of the marrial connections, even parents lenderments, which are first of the proposition of real to the strongest and "shall cleave unto his wile." And in this main the "two shall be one flest." Lunguage cannot be more simple and explicit. He must centre all his lava on her. And, that he raight chey this contained the same one was perfect. He pronounced the same one was perfect. He pronounced the same

simple and explicit. He must centre all his live on her. And, that he raight chey this considered, Golgave Adam but one woman. He could have created more.

ONE WAS CUPPIGENT.

The creation was perfect. He pronounced the same to be "good!" Adam was a perfect humanny prior to Eve's creation. That perfection is reproduced in marriage. In the epposite physical, mental and moral characteristics man and woman become in marriage a perfect humanny—one feesh." And to prove the obligation of this dual union of one man and one woman in vedices these words are quoted by Malacia II., 14, 15.—"Yet ye say, Wherefore? Because the Lord natu onen witcess between these and the wife of thy covenant. And did not be make one? Yet had he the residue of the spirit. And wherefore one? I had the residue of the spirit. And wherefore one? I had the residue of the spirit. And wherefore one? I had the residue of the spirit. And wherefore one? I had the residue of the spirit. And wherefore one? I had the residue of the spirit. Therefore, take heed to your spirit, and let none deal treacherensity against the wife of ois youth." Hereful the Lord complaints against the lews for their resament of their first wife—the wife of their youth and of their covenant. At that those they practised

SUGMESIVE POLYGANY.

divorcing one wife—marrying another. The holy prophet condemns this vite practice as decessful and reactions. The condemnstion is cased upon the fact that the parciace is in opposition to the infention of the Creator, as expressed in the original measurement of the original of the spirit, fle could have made many wives for Adam, but would not. And the prophet asks, "Wherefore one" and answers his own @calion, that God designed by monogamy to secure for man a holy position, those words in explainment of the groser passion, those blicker heartburnings, the neglect of chieflood,

of old. And now, as teaching these remarkable words,
what is the sun?
They were recorded by aloses in the opening chap-They were recorded by Mosss in the opening chapters of the Bible. They are repeated and explained by Malacal in the last book of the Old Testament. They are repeated and explained by Malacal in the last book of the Old Testament. They are repeated and enforced by Crists in the first book of the New Testament. They are reassarted to enforce the same doestine of duality in marriage by St. Paul, the greatest of all the apostles. Thus this great truth comes tanndering along the ages as the voice of God to man. And, as a furnaer enforcement of this grand writh, instory repeats itself. As God designed in the tegitining to people the whole earth by the off-pring that should come from Adam and Eve, one man and one womain, so after the food had swept the inhoutants from the face of the earth God prepared to repeople the world by the eight persons saved in the ark—four men and four women—Noat and his three sons and their wives. God starts the race answ under almost like circumstances and gives to Noat the same command and the same blessing as he did to Adam—"he fruitful and multiply and repleates the earth." (Genesis ix. 1.) These historic faces are in proof chat polygamy is not essential to rapid increase. God knows better than man. In Deuteronomy xvii, 17, polygamy is positively forbidden by Moses—"Neither small the Ring multiply wives to himself, that his heart turn not away."

Moses anti-pales that the Jews will dosire a king, and commands what he small not do, and among the

wives to himself, that his heart turn not away."

Moses anticipates that the Jews will desire a king, and commands what he shall not do, and among the officer inhibitions is the one "He shall not multiply wives unto himself." And that he may remember this command Moses orders that the may remember this command Moses orders that The King Shall have a Copy of the law, and shall read the same all the days of his nic. And a similar law is given to the high priest in Leviticus XXI. 13:—"And he shall take a wife in her virginity." And this haw is carried out by St. Paul in his directions to Timothy—I Timoty hit, 2—"A bishop then must be banneless, the husband of one wife." This is regarded as a very weak proof text; but I regard it as one of the strongest in the libbe. The abettors of polygamy assumethat a bishop must have one wife, and as many more as he pleases. But the distinction is not between an unmarried man and a married man, but between a man with one wife and a man with many tween an unmarried man and a married man, out between a man with one wife and a man with many wives. For if the distinction is between an unmarried man and a married man—that is, if a bishop must have one wife, notens voiens—then no unmarried man can be an eider in the Church of God. If a mineter loses his wife he must, therefore, cease

ried man can os an eider in the Church of God. If a minister loses his wife he must, therefore, cease to be a minister.

But what shah we do with John the Baptist, with St. Paul himsell, with Bishop Asbury and with John Wesley, who remained unmarried many years, and it had been better for him and the Church mad never married? But, it is said, this passage applies excusively to a bishop or to the ministry, and not to the laity. This may be true. But Paul gives us a passage for the laity excusively—I. Corinthians vit. 2, 4—"Let every man have his own wife, and let every woman have nor own husband." And to make this even more definite and conclusive, no defines the mutual and excusive control given to each other. "The wife hatn not power of her own body, but her husband, and likewise the husband hath not power of his own body, but the wife." Well has Black stone, that great and learned lawyer, said: "Poirgamy is condemned by the lawyer the New Testament."—Vol. I., p. 438, The edition of Com., Svo. And the census of the world, so lar as taken, as to the proportion of males and lema es, CONDEMS POLYGAMY and vindicates the Divane law. The injunction is, "Let overy man have his own wife, and it every woman have her own husband." Now, take the census of the world, and what are the incus? According to the census of this country for 1350 we have the following:—White population, 11,833,000 males, and 11,354,000 females—an excess of 1,000 males, and 1,971,000 females—an excess of 1,000 males, linding population, 16,085,190 males and 1,971,000 females—an excess of 1,000 males, linding population, 10,000 males, linding popul

EXCESS OF SEVEN HUNDRED TROUSAND PENALES. But add the proportions of males and females of the United States and Great Britain, representing the two great branches of the Angio-Saxon race, and the proportion of the sexes is about equal. In France there are 19,014,000 males and 19,052,000

females. In Austria there are 17,029,000 males and 17,734,000 females. In Spain there are 7,705,000 males and 7,908,000 females.
In Italy there are 12,727,000 males and 12,678,000

females.
In Prussia there are 11,871,000 males and 12,100,000 In Frusta there are 11,871,000 males and 12,100,000 females.

Here is an excess of 1,074,000 females in these five great European nations, with a total population of about 138,000,000. But now add the number of soldiers in these countries, which are not included in the civil lists, and the population is about equalized. And judging from the relative proportion of the sexes in the Indian and negro population of this country, we may conclude that the same law of equalization holds good in its application to the nations of Asia and Arrica.

And thus nature provides for the right of each man to one wife. But polygamy violates this right; for if one man takes twelve wives, then eleven men are cneated out of their natural rights.

Having thus sustained the fact that God, both in

Having thus sustained the fact that God, both in revelation and in nature, condemns polygamy as an Offence Against Beauth and a crime against society, I shall now consider the practice of polygamy as recorded in the Bible. And in doing so I shall first consider those Bible characters charged with the offence, and then consider chose great and illustrious men of Bible times whose holy example is a hying, perpetual condemnation of the vite practice. nation of the vile practice.

The first instance of polygamy recorded in the libble's in connection with Lambol. And who was Lambols. A descendant of Cain, and himself a mus-

deror. And the murder was committed in defence of polygrapy. Genera, iv., 32—"And Lamech took unto him two wives. \* \* And Lamech took unto his wives. Adah and Ziliah, hear my voice, 70 wives of Lamech, nearken unto my eneoch; for I have stan a man to my wounding and a young man to my nuce." he was the disk who dared to reverse the order of God, and behold the result of his transgress, ons. This is certainly not an auspictous beginning. And as we proceed it will appear that directly calamites attended the practice in all subsequent brees. This is the only instance of polygramy recorded in the Scriptures during the first 2,000 years after the institution of marriags; and we indee from the record, fust boat Lameca and those around him considered it a crimo. But the constitution of marriags; and we indee from the record, fust boat Lameca and those around him considered it a crimo. But the constitution of marriags; and we indee from the swemble argument. Yet I do not besidate to say that Abraham was in no sense a polygramist. What are the facts? God had appeared must Abraham and promised him a munserous posterity. But years had pussed and the promise had not been fulfished. The Surra fanced that so must help the hord to keep his promise; and she induced her husband to keep his promise; and she induced her husband to keep his promise; and she induced her husband to keep his promise; and she induced her husband to cacent her maintaid, Hasar, an Egypothas girl. But after the cylinac been wrought Sarat fendised her sin, but threw the blame upon Aucakam. Saring. But who me thager in the winderness called him of the fresh who met hager in the winderness called him of the further words. The annel who met hager in the winderness called him of the land. And years after, when the commanded Abraham to other issue on Meunt Moriah, he aid unto him, "Taxe now thy son, time only son issue to round a commanded Abraham to other issue to be of must be and sarat repented. Alles the deals of earth Abraham he all on the insurance of the

whom to end six sous, at both in the nonor and nappriness of a monogramous marriage. However, the considers that Abanah was not a polygament, Bet now we come to decor. And what are the facts in his case, as the consider that the safety of the hand is a fact. But what are the points of vindication? First, he was recared annot the same these of monogramy—his tather, issue, had out one whet, second in going to the home of his under, fashen, he found himself in a country where polygamy was practiced, and there, when away from restants of forme, fake many young men of our own day, he yielded to the power of prevaning custom; third, he was deceased into the practice of polygam; fourth, he is nowhere in the Bode claimed to be a reighton same thin fifter his conversion at the brook Janbook, after which he collected as sainly life. Op to this time he was anywing safe a sainly life. Op to this time he was anywing safe a sainly life. Op to this time he was anywing safe a sainly and finis practice of polygamy is an approval of right to his of under father and robother in the bode of the same his father his conversion at the brook father his conversion at the father his conversion at the his conversi

certainly, in accordance with the common belief that Balaam uttered true propresses respecting the heestah, yet no one, from that fact, feee bound to maintain that he was otherwise than a bad man." (Barnes on the Psalina, volume 1, introduction, page 35.) Christ is the only perfect character whose biography is recorded in the Bible. Abrauaz, sand, Jacob, David, Hezekish, Moses, Anton, James, Peter and John were good, but imperfect, men. And if the polygamy practises by David and Solomon is therefore right, so also is adultery, murder and mointry of which they were gailty.

But if Jacob and David and Solomon were polygamists in violation of God's law, what shall we say yor those other great and good Bible characters was were free from the great transgression? Let us call the roll of noner—Adam, Encea, Noel, Auraham, Isaac, Josepa, Moses, Aaron, all the great propnets and all the holy Apcades. They hved in a polygamious age, yet they condemned the vile customs of their age by their spotiess and godly example. Surely these should outweigh the others. And out this roll of honer are to be placed the eminent scholars and great religious teachers of the Caristian church. The united voice of the Gauron in all ages has condemned the practice. If there is a disagreement among eminent commentators on the Scriptures weether Moses attempted to regulate the evidy certain political regulations, all agree that nowhere in the Scriptures, whether in the Old Testament or in the New Testament, is polygamy sanctioned, but rather it is condemned by the spirit and tenor of the sacred writings. On these two points and choics.

Edwards and Cookson and Dwight and Lange and others.

AN ATTEMPT HAS BEEN MADE to prove that in the case of Philip, the Landgrave of lesse, Luther and Melanchton lavored polygamy. But the attempt is a sharder on those great reformers. On one occasion the Landgrave said to Luther, "From what I hear of you Doctor, you teach that a woman may leave her husoand and take another when the former is become too old." "No, my lord." replied Luther, seriously, "I entreas your Highness not to talk thus." (D'Aubigne, vol. 2, pages 87 and 88, this whole subject is discussed at length, and with the same result. A man who loved his wife, as Luther loved his beautiful Catharine Von Bors, was incapable of loving another wife at the same time, or of allowing to others a plurality of wives.

And thus nature and revelation, the dictates of

And thus nature and revelation, the dictates of reason and the voice of the Caurch, unite in con-demning a practice which is rumous to domestic purity and happiness, corrupting of the public morals and subversive of the Church of God. Both

purity and happiness, corrupting of the public merals and subversive of the Church of God. Both the spirit and the letter of the divine law condenn polygamy as a sm, and the social and national eviz which have resulted thereform, wherever the evit has prevailed, unerringly point us as a nation to the path of duty to be pursued. The hope of the nation and the prosperity of the Church depend largely upon the purity of the family. The mainal love and happiness of busband and wife, the education and proper training of the children of the household, can be best secured by the samulty of monogamous marriage. With us, as ciscwhere, society is The Aggregation of Pamilies, and as are the families so will be society. The voice of warning comes to us from the bents of Arania, from the palaces of Childea, from the pyramids of Egypt; it comes from beyond the hood in every sentence of Lamechus speech to his horror-stricked wives; it comes from the pasture fields of Padam Aram, out of the butter heart summings of leafs and Rachet; it comes from the pusher fields of Padam Aram, out of the butter heart summings of leafs and Rachet; it comes from the throne of Judea, stained with the blood of Urian and pointed with the runsed virtue of insthisheds; it comes from the idol alters of Motoch, on which were consumed the bodies of Israel's children in the value of thinnen; it comes from the entombed nations of the mighty peat. from the entombed nations of the raighty past. Thus warned and thus instructed, our easy to Gos, to the family, to the fauth, to the fauth as Constant, philanthropists and patricis, is plain and imperative.

HELLER OF THE BRITISH PROPER .- A return of the mortality rates of the United Kinndom, just presented to Parliament in London, induces the following inferences at its close:-"In the United Kingdom 1,000,000 of persons are every year stricken down 1,000,000 of persons are every year stricken down by some form of zymote disease, that 14,000 of these so stricken die speeduly and that a lorge number of the survivors are seriously ispured in mind, body or estate. Bindeess, desiness, imbecitiy, numers, paquerism ai go to swell the doleful catalogue of the results, rud to complete the picture it must be remembered that most if not all, of this suffering and loss is due to preventable causes. The great prevalence of zymoue diseases, or at least of the more tata members of the group, will be scopped as soon as puone opinion calls upon individuals to lorge the lata liberty of propagating them."